

॥ हरिः ॐ ॥
गीताप्रास्ताविकम्
Rather, Why I like Study of गीता
S. L. Abhyankar

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This गीताप्रास्ताविकम् comprises of the following parts

Part 1 - Learned Commentaries and my prompt to study Gita and Sanskrit together (See Pages 2 to 8)

Part 2 - The title श्रीमद्भगवद्गीता and गीतामाहात्म्यम् (See Pages 9 to 19)

Part 3 - The ritualistic beginning by करन्यासः and हृदयादिन्यासः (See Pages 20 to 22)

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गीताप्रास्ताविकम् Prefatory to the Study of गीता

This is some self-same study by

S. L. Abhyankar

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Part 1 - Learned Commentaries and my prompt to study Gita and Sanskrit together

Very learned authors who wrote well-acknowledged commentaries on गीता had already studied गीता before delineating their commentaries. It seems that they put forth their commentaries with specific objectives. I would like to mention the following nine commentaries and put notes on what appeal to me to be their objectives -

1. शाङ्करभाष्यम् in संस्कृतम् by आदिशङ्कराचार्यः - This dated to be of the eighth century is important, because it was advocated in the environment, which was overwhelmingly pervaded by the Atheist philosophies and the diktat of non-violence, the cornerstones of Jainism and Buddhism. These had sort of lent an appalling negativity and apathy towards even the scientific and socially essential thoughts in the Vedas.

- 1.1. Style of शाङ्करभाष्यम् is prosaic, with the words and phrases taken in the same sequence as in the original text. So आदिशङ्कराचार्यः seems not to consider it necessary to indulge in syntactical rearrangement i.e. अन्वयाः.

- 1.2. It also should be noted that verse by verse श्लोकानुश्लोकं शाङ्करभाष्यम् starts only from 2-11 onwards. The entire first chapter and the first 10 श्लोकाः of the second chapter are covered in a prefatory भाष्यम्. Maybe, आदिशङ्कराचार्यः thought that these first 57 श्लोकाः do not contain much spiritually or philosophically

significant knowledge and hence are not worthy of श्लोकानुश्लोकं भाष्यम्.

- 1.3. One may not agree with this view since अर्जुनविषादयोगो नाम प्रथमोऽध्यायः may be taken to be आत्मनिवेदनम् by अर्जुनः. May it be noted that आत्मनिवेदनम् is regarded as one of the nine ways of being devout नवविधा भक्तिः. See श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ in श्रीमद्भागवतपुराणम् ७.९.२३
2. भावार्थदीपिका in मराठी by संत श्रीज्ञानेश्वर popularly known as श्रीज्ञानेश्वरी - This commentary of late 13th century is important, because it was advocated in the environment that the study and knowledge of the scriptures was restricted to the upper castes, especially the ब्राह्मण and क्षत्रिय castes. श्रीज्ञानेश्वर broke the shackles of that social convention and had in his audience people from all strata.
 - 2.1. The book श्रीज्ञानेश्वरी is very much respected and held sacred, especially in Maharashtra, more specifically among वारकरी-s, people who trek to Pandharpur barefoot every year. For many, recitation of and listening to श्रीज्ञानेश्वरी is an act of devotion in four of the nine ways श्रवणं, कीर्तनं, विष्णोः स्मरणं and वन्दनम्.
3. गीतारहस्य (तथा कर्मयोगशास्त्र) in मराठी by लोकमान्य टिळक - This dated of early 20th century is important, because लोकमान्य टिळक was seriously concerned that Indian psyche had become placid to the looting by the British not only of the terrestrial wealth but also of the skills and academic intelligence inherent in the cultural heritage of India.
 - 3.1. गीतारहस्य is also special that a significant part of it contains essays on different themes.
 - 3.2. The subtitle or alternative title कर्मयोगशास्त्र explains why लोकमान्य टिळक thought it fit to apply his time in the Mandalay prison to scribe his book on Gita. It

seems लोकमान्य टिळक thought that the earlier commentaries especially शाङ्करभाष्यम् and श्रीज्ञानेश्वरी had caused people to resign to the fatalistic philosophy and not to do anything against the British rule and its imperial injustice. The fact of the matter for the philosophy of Gita was to prompt अर्जुन to fight the war. So the interpretation of कर्मसंन्यास मोक्षसंन्यास as advocacy of inaction was a wrong interpretation.

3.3. One of his important essays is about the subtitle or alternative title कर्मयोगशास्त्र.

4. Essays on the गीता by Sri Aurobindo - As is clear from the title itself, these are basically essays, which is sort of an endorsement of the style as set by लोकमान्य टिळक of studying गीता thematically and by a set of essays.
5. There is a small booklet अनासक्तियोग by महात्मा गांधी originally in Gujarati. From the title itself one can take it that महात्मा गांधी viewed गीता to be advocating the philosophy of detachment.
6. There is also the book गीताप्रवचने Discourses on गीता by आचार्य विनोबा भावे originally delivered in Marathi, when he was imprisoned by the British. His audience was co-prisoners. The objective was to elucidate how the advocacy in Gita is helpful to keep one's calm even in the midst of turmoils in life. What is charming about the literary style of आचार्य विनोबा भावे is simplicity and lucidity. In गीताप्रवचने आचार्य विनोबा भावे does not detail श्लोकानुश्लोकं भाष्यम्. His discourses are sort of essays, though not on specific themes. They are brief summaries of each अध्यायः.
7. Discourses on गीता by Osho - Importance of these discourses is in the context that the audience included the affluent of the western world, who were disillusioned by the want of self-assuring peace in spite of all the affluence. The

discourses are very eloquent and so exhaustive that his discourses on the third chapter alone are compiled in a 353-pages book.

8. The book “Gita As Is” by भक्तिवेदान्तस्वामी प्रभुपाद the founder of International Society of Krishna Consciousness (ISKON) - Importance of the ISKON movement is that it also included the affluent of the western world, who were disillusioned by the want of self-assuring peace in spite of all the affluence. Spread of ISKON far and wide merits appreciation.
 - 8.1. But from another point of view, to say Gita is as has been interpreted in the said book smacks of ego, which is a vice, very much abhorred in Gita.
 - 8.2. The title also seems to discourage any self-same study or study by any other author. This also is bad.
9. Gita as the Philosophy of God-Realisation in English by Gurudev Ranade, first published in 1959 by Nagpur University and later by Bharatiya Vidya Bhavan. The title of the book has a subtitle, which underscores the importance of the book that it provides “a clue through the labyrinth of modern interpretations”. Obviously Gurudev takes stock of various interpretations including all those mentioned above and also of interpretations of Gita by western philosophers. Rather, it is based on a scholarly study of both western and oriental philosophical thought conclusively establishing that the philosophical thought in Gita is universal and eternal and is a pathway to God.

Having noted that the above authors had already studied गीता before delineating their commentaries, in my case I have been doing some self-same study of Gita and have been posting them at my blog <https://study1geetaa2sanskrit.wordpress.com/>. Of late I

am posting them also at

<https://www.blogger.com/u/1/blog/posts/2009835246915818010>

I cannot say that I have studied Gita completely. Rather, I would never like to say that, because quite often when I get to study a श्लोकः which I would have already studied earlier, a new meaning a new nuance presents itself.

आचार्य भट्टतौत gave the definition

प्रज्ञा नवनवोन्मेषशालिनी प्रतिभा मता

meaning प्रज्ञा is such प्रतिभा which is नवनवोन्मेषशालिनी i.e. which brings forth a galore of novelties.

It is such प्रज्ञा which is inherent to Gita, which makes the principles propounded there eternally valid. Just as a contemporary example, the CORONA virus has become a matter of global anxiety. One safety measure advocated is social distancing. One need not be surprised that the concept of social distancing is very much advocated in Gita. See विविक्तदेशसेवित्वमरतिर्जनसंसदि (गीता १३-१०)

Obviously none of the learned commentaries would bring forth that this quote advocates that “social distancing” which we understand today.

I started my studies of Gita basically wanting to understand Gita from its original Sanskrit text, also with the idea of studying Gita and Sanskrit together.

I firmly believe that the study of any text should be by a study also of its language. Such study saves one from the bias of other authors. As explained in the above notes on nine books, every author has an objective and a viewpoint. I as a student need not do my study with those biases. Also, most of the above books do

not help a student to understand the linguistic niceties and grammatical nuances of Sanskrit inherent in the original text.

But this effort of studying Gita and Sanskrit together has also been evolving. There is a good श्लोकः about how to study any Sanskrit text ⇒

पदच्छेदः पदार्थोक्तिर्विग्रहो वाक्ययोजना ।
आक्षेपस्य समाधानं व्याख्यानं पञ्चलक्षणम् ॥

This means that study of any Sanskrit text should proceed as follows

1. पदच्छेदः i.e. breaking the coalescences सन्धयः so as to identify every पदम् distinctly.
2. पदार्थोक्तिः (पद-अर्थ-उक्तिः) i.e. detailing the meaning of every पदम्.
3. विग्रहः This is most relevant for compound words. For example पदार्थोक्तिः is a compound word made up of the component words पद-अर्थ-उक्तिः. The meaning of the compound word needs be deciphered by a phrase, which is called as विग्रहवाक्यम् such as पदस्य (पदानां वा) अर्थस्य (अर्थानां वा) उक्तिः.
4. वाक्ययोजना i.e. make sentence-like syntactical rearrangement of पदानि.
5. आक्षेपस्य समाधानम् - The वाक्ययोजना may prompt inquisitive queries. Rather, a study should prompt queries in the student's mind. More often than not, answers to questions are in the questions only. Getting the answers is the true satisfaction समाधानम् of having done the study. This is like the proverbial wisdom 'success is its own reward'.
6. व्याख्यानं पञ्चलक्षणम् So, व्याख्यानम् a detailed study of any Sanskrit text has these five facets लक्षणानि.

Of late I came to deliberate upon the six वेदाङ्गानि षड्वेदाङ्गानि enumerated in

शिक्षा कल्पो व्याकरणं निरुक्तं छन्दसां चयः ।

ज्योतिषामयनं चैव वेदाङ्गानि षडेव तु ॥

It comes to mind that these षड्वेदाङ्गानि can also be taken to advocate six aspects to be pursued when studying any Sanskrit text, viz.

1. शिक्षा - correct pronunciation. Because correct pronunciation of Gita text cannot be dealt with in a writeup such as this, I have also made many videos and are in my YouTube channel <https://www.youtube.com/channel/UCHnw6UVN1Q6wLgEsbuyuMVA> Here there is a playlist गीतायाः संवादवत् पठनम् containing 18 videos of reading every अध्यायः in dialogue style. Basically Gita is a dialogue, right ?
2. व्याकरणम् - grammar of all words and of sentence as a whole
3. निरुक्तम् - etymology
4. छन्दः - metrical study including study of figures of speech
5. कल्पः - noting the meanings i.e. understanding the basic thought
6. ज्योतिष् - exploring interpretations, extended meanings. Note ज्योतिष् means light, illumination, enlightenment. Result of any study should be ज्योतिष् enlightenment.

The word वेदाङ्गानि (वेद+अङ्गानि) can be deciphered to connote वेद meaning body of knowledge, अङ्गानि organs of knowing, वेदाङ्गानि steps in acquisition of knowledge. Let me submit that this interpretation of षड्वेदाङ्गानि as the framework for study of any Sanskrit text is my own. But this is helpful to me to make my study self-satisfying.

शुभमस्तु !

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Part 2 - The title श्रीमद्भगवद्गीता and गीतामाहात्म्यम्

The word श्रीमद्भगवद्गीता is a compound word comprising of the component words श्रीमत्-भगवत्-गीता. The विग्रहवाक्यम् is श्रीमता भगवता गीता. Note

श्रीमता - श्रीमत् वि. अत्र पुं. ३/१

- श्रीमत् *a.* 1 Wealthy, rich. -2 Happy, fortunate, prosperous, thriving. -3 Beautiful, pleasing; श्रियः पतिः श्रीमति शासितुं जगत् Śi.1.1. -4 Famous, celebrated, glorious, dignified; (the word is often used as a respectful affix to celebrated or revered names of persons and things as श्रीमद्भागवत, श्रीमच्छंकराचार्य &c.).

● शब्दकल्पद्रुमे - श्रीमान्, [त्] त्रि, (श्री + मतुप् ।) मनोज्ञः । लक्ष्मीवान् भगवता - भगवत् वि. अत्र पुं. ३/१

- भगवत् *a.* 1 Glorious, illustrious. -2 Revered, venerable, divine, holy (an epithet applied to gods, demigods and other holy or respectable personages); स्वर्गप्रकाशो भगवान् प्रदोषः Rām.5.5.8; अथ भगवान् कुशली काश्यपः Ś.5; भगवन् परवानयं जनः R.8.81; so भगवान् वासुदेवः &c.; उत्पत्तिं च विनाशं च भूतानामागतिं गतिम् । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

- शब्दकल्पद्रुमे - भगवत् भगः ऐश्वर्य्यस्य समग्रस्य वीर्य्यस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीङ्गना ॥” इत्युक्तलक्षणम् षडैश्वर्य्यमस्त्यस्येति । भग + “तदस्यास्त्यस्मिन्निति मतुप् ।” ५ । २ । ९४ । इति मतुप् । मस्य वः ।

गीता - गीत वि. अत्र स्त्री. १/१

- गीता [गै कर्मणि क्त] A name given to certain sacred writings in verse (often in the form of a dialogue) which are devoted to the exposition of particular religious and theosophical doctrines; *e. g.* शिवगीता, रामगीता, भगवद्गीता. But the name appears to be especially confined to the last, the Bhagavadgītā; गीतासुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥ quoted by Śrīdharasvāmin.
- शब्दकल्पद्रुमे - गीता, स्त्री, (गीयते स्म आत्मविद्योपदेशात्मिका ब्रह्मतत्त्वोपदेशमयी कथा यत्र । गै + क्त ।) ग्रन्थविशेषः । भगवद्गीतेति ख्याता । सा तु अर्जुनस्य मोहनिवृत्त्यर्थं महाभारतीयभीष्मपर्वान्तर्गता कर्मोपासनाज्ञानकाण्डत्रयात्मिकाष्टादशाध्यायी श्रीकृष्णोक्ता ।

There is a mute point here that the word गीता is feminine. Grammatically गीता is [गै कर्मणि क्त] basically an adjective, which can be in any gender. By neuter gender it is गीतम् meaning ‘a song’, rather, that which is sung. A clue to the feminine gender is there in समापनवाक्यम् the end-note of every अध्यायः which has the phrase श्रीमद्भगवद्गीतासूपनिषत्सु (श्रीमद्भगवद्गीतासु उपनिषत्सु). Note the word श्रीमद्भगवद्गीतासु is adjective of उपनिषत्सु. Sanskrit grammar dictates that an adjective and the noun which it qualifies both have to have identical लिङ्ग-विभक्ति-वचनानि gender, case, number. In श्रीमद्भगवद्गीतासु उपनिषत्सु both are feminine, seventh case, plural. Obviously श्रीमद्भगवद्गीतासु has feminine gender because उपनिषत्सु has the same.

One may ask why the word उपनिषत्सु rather, the root word उपनिषत् should have feminine gender. Grammatically the word उपनिषत् is also an adjective, meaning “sitting near”. So, it can be in all three genders. But its feminine gender only has been

recognized by tradition. There could be a logic for that tradition.

उपनिषदः are वेदान्ताः. They are at the ending parts of वेदाः. They sit near वेदाः in the ending parts. Now वेदाः are masculine.

उपनिषदः sitting near them are feminine ?!

The phrase श्रीमद्भगवद्गीतासु उपनिषत्सु also suggests that every अध्यायः of श्रीमद्भगवद्गीता merits to be considered as उपनिषत्. So, श्रीमद्भगवद्गीता is a compendium of eighteen उपनिषदः !

It becomes an interesting study to identify parallels between quotes in श्रीमद्भगवद्गीता and उपनिषदः.

See

ईशावास्य.	गीता
यस्मिन् सर्वाणि भूतान्यात्मैवाभूत् विजानतः	सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९ ॥

कठोपनिषत्	गीता
न जायते म्रियते वा विपश्चि- न्नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १-२-१८ ॥	न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२० ॥
इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥	इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः । मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

In शाङ्करभाष्यम्, in गीतारहस्य by लोकमान्य टिळक also in “Gita as the Philosophy of God-Realisation” by गुरुदेव रानडे one comes across many such parallel quotes. So very learned are these authors !

Study of गीता is unending. The study is उपासना, it is a spiritual pursuit, it is benevolent, it is elevating, as has been so eulogized in गीतामाहात्म्यम्.

I have come across two versions of गीतामाहात्म्यम्.

One is from श्रीवाराहपुराणम्. It is a dialog between धरा the earth rather, श्रीलक्ष्मीः and श्रीविष्णुः

धरोवाच ।

भगवन्परमेशान भक्तिरव्यभिचारिणी ।

प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥ १ ॥

धरा उवाच The earth said हे प्रभो भगवन् परम ईशान

- प्रारब्धं भुज्यमानस्य - for one who is undergoing what he is obliged to, for one who has no option to choose
- अव्यभिचारिणी भक्तिः - unflinching devotion
- कथं भवति - how can there be

श्रीविष्णुरुवाच ।

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।

स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥ २ ॥

श्रीविष्णुः उवाच said

- प्रारब्धं भुज्यमानः - even if one is undergoing what he is obliged to,
- हि गीताभ्यासरतः सदा - if he is always engrossed in studying गीता

- सः मुक्तः सः सुखी लोके - he is emancipated, he is happy even in this world
- सः कर्मणा न उपलिप्यते - he is not anointed by actions

महापापादिपापानि गीताध्यानं करोति चेत् ।

क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥ ३ ॥

- गीताध्यानं करोति चेत् - if he meditates on गीता
- महापापादिपापानि क्वचित्स्पर्शं न कुर्वन्ति - even worst of sins do not touch him
- नलिनीदलम् अम्बुवत् - just as water cannot touch the lotus leaf.

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।

तत्र सर्वाणि तीर्थाणि प्रयागादीनि तत्र वै ॥ ४ ॥

- गीतायाः पुस्तकं यत्र - wherever there is the book of गीता
- यत्र पाठः प्रवर्तते - wherever it is being read, being studied
- तत्र सर्वाणि तीर्थाणि प्रयागादीनि तत्र वै - there are present all sanctities such as प्रयाग etc.

सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।

गोपाला गोपिका वापि नारदोद्धवपार्षदैः ॥

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ५॥

This is unusual because there are three lines.

- (यत्र गीता प्रवर्तते तत्र) सर्वे देवाः च ऋषयः योगिनः पन्नगाः च ये गोपालाः गोपिकाः वा अपि - wherever गीता is followed, there are all Gods, ऋषयः योगिनः and the care-takers of cows on foot, their ladies also
- यत्र गीता प्रवर्तते (तत्र) शीघ्रं नारदोद्धवपार्षदैः सहायः जायते - wherever गीता is followed, there soon comes the help of नारदः उद्धवः and their पार्षदाः their ensemble.

यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ।
तत्राहं निश्चितं पृथिवि निवसामि सदैव हि ॥ ६ ॥

- यत्र गीताविचारश्च पठनं पाठनं श्रुतम् - wherever the thoughts in गीता are read, studied or listened to
- तत्राहं निश्चितं पृथिवि निवसामि सदैव हि - Hey पृथिवि I certainly always stay there

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।
गीताज्ञानमुपाश्रित्य त्रीं लोकान्पालयाम्यहम् ॥ ७ ॥

- अहं गीताश्रये तिष्ठामि - I am there with गीता as the recourse
- गीता मे च उत्तमं गृहम् - गीता is my finest abode
- गीताज्ञानम् उपाश्रित्य त्रीन् लोकान् पालयामि अहम् - I take care of all the three worlds on the basis of the knowledge in गीता

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥ ८ ॥

- गीता मे परमा विद्या ब्रह्मरूपा न संशयः - No doubt गीता is the supreme wisdom imparted by me as it delineates upon ब्रह्मन्
- That wisdom is represented by नित्य the ever true स्व-अनिर्वाच्यपदात्मिका cryptic single syllable अक्षरम् (ॐ) which has with it अर्धमात्रा half syllable (म्)

चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।
वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥ ९ ॥

- गीता is that supreme wisdom which was प्रोक्ता told स्वमुखतः personally to अर्जुनम् by the चिदानन्देन soul-pleasing कृष्णेन
- It encompasses वेदत्रयी the three Vedas. It renders परानन्दा extreme happiness and is तत्त्वार्थज्ञानसंयुता replete with philosophical knowledge.

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ।
ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥ १० ॥

- यः निश्चलमानसः नरः a person with steadfast mind and who नित्यं regularly chants जपः this अष्टादश set of eighteen cantos
- ज्ञानसिद्धिं सः लभते he attains The knowledge
- ततः याति परं पदम् and then attains the ultimate bliss

पाठेऽसमर्थः सम्पूर्णं ततोऽर्धं पाठमाचरेत् ।
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥ ११ ॥

- सम्पूर्णं पाठे असमर्थः One who is not able to render complete recitation
- ततः hence अर्धं पाठमाचरेत् recites only half
- तदा गोदानजं पुण्यं लभते then he gets such beatitude as is obtained by offering a cow
- नात्र संशयः - no doubt

All the further श्लोकाः make फलश्रुतिपाठः narrating what gains are obtained by how much पाठः. Actually basic advice in गीता is मा कर्मफलहेतुर्भूः (२-४७) may not fruits of actions ever be of interest to you, I have made it a practise for myself not to study श्लोकाः which make फलश्रुतिपाठः. They have the practical significance to motivate common people. Not that I am uncommon or extraordinary, but having known the basic advice in गीता, I would rather refrain from spending time and effort to study श्लोकाः which make फलश्रुतिपाठः.

त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत् ।
षडंशं जपमानस्तु सोमयागफलं लभेत् ॥ १२ ॥
एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥ १३ ॥

अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।
 स याति नरतां यावन्मन्वन्तरं वसुन्धरे ॥ १४ ॥
 गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।
 द्वौ त्रीनेकं तदर्थं वा श्लोकानां यः पठेन्नरः ॥ १५ ॥
 चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
 गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥ १६ ॥
 गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।
 गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥ १७ ॥
 गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ।
 वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥ १८ ॥
 गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः ।
 जीवन्मुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥ १९ ॥
 गीतामाश्रित्य बहवो भूभुजो जनकादयः ।
 निर्धूतकल्मषा लोके गीतायाताः परं पदम् ॥ २० ॥
 गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।
 वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहतः ॥ २१ ॥
 एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।
 स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥ २२ ॥
 सूत उवाच ।

माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ।
 गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥ २३ ॥
 ॥ इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं सम्पूर्णम् ॥

In another version of गीतामाहात्म्यम् given in many books published by गीताप्रेस, गोरखपूर there are the following seven श्लोकाः.

गीताशास्त्रमिदं पुण्यं यः पठेत्प्रयतः पुमान् ।
विष्णोः पदमवाप्नोति भयशोकादिवर्जितः ॥ १ ॥

- यः पुमान् A person प्रयतः with good self-restraint if इदं this पुण्यं benevolent गीताशास्त्रम् science in गीता reads, studies पठेत्
- भयशोकादिवर्जितः freed of fear and lament विष्णोः पदम् the proximity to विष्णुः he gets अवाप्नोति

गीताध्ययनशीलस्य प्राणायामपरस्य च ।
नैव सन्ति हि पापानि पूर्वजन्मकृतानि च ॥ २ ॥

- गीताध्ययनशीलस्य one who has cultivated interest in studying गीता and one who is प्राणायामपरः adept in प्राणायाम
- न एव सन्ति हि पापानि he would not be afflicted of any sins पूर्वजन्मकृतानि च nor would have any obligations of previous life

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।
सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥ ३ ॥

- दिने दिने Everyday जलस्नानं bath पुंसां मलनिर्मोचनं washes the body clean of dirt and dust.
- स्नानं bath, rather, immersion in गीता-अम्भसि waters of गीता even once सकृत् becomes संसारमलनाशनम् cleansing of the dirt of worldly life.

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥ ४ ॥

- या गीता स्वयं पद्मनाभस्य मुखपद्मात् विनिःसृता - The गीता which was delivered from the lotus-like mouth of Him whose navel carries a lotus
- सुगीता कर्तव्या - that be well-read, well recited, well studied

- किमन्यैः शास्त्रविस्तरैः - what then is, where then is the need to study any other expansive sciences

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।
गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥ ५॥

- भारतामृतसर्वस्वं all the अमृतम् nectar in (महा-)भारतम् was delivered विनिःसृतम् from विष्णोः Vishnu's वक्त्रात् mouth
- गीतागङ्गोदकं पीत्वा - on drinking, on quenching the thirst by गीता, which is pure and purifying like the waters of Ganges
- पुनर्जन्म न विद्यते - then there is no rebirth, then one is emancipated.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ६॥

- सर्वोपनिषदः गावः (Think that) all उपनिषदः the scriptures are cows
- दोग्धा गोपालनन्दनः - He who gives joy to cowherds is the milkman
- सुधीः पार्थः भोक्ता वत्सः - the all intelligent Arjuna, son of पृथा is the eager calf
- दुग्धं गीतामृतं महत् - the great nectar of गीता is the milk

एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥ ७॥

- एकं शास्त्रं देवकीपुत्रगीतम् - what was sung, recited by the son of Devaki is the only true science
- एकः देवः देवकीपुत्रः एव - the son of Devaki is the one and only God

- एकः मन्त्रः तस्य नामानि यानि - what all are His names is the only chant
- कर्म अपि एकं तस्य देवस्य सेवा - Also service unto Him is the only कर्म.

That being so, let us delve in studying गीता !

**शुभमस्तु !
-o-O-o-**

॥ हरिः ॐ ॥

गीताप्रास्ताविकम् Prefatory to the Study of गीता
This is some self-same study, say, loud thinking by
S. L. Abhyankar

=====

Part 3 - The ritualistic beginning by करन्यासः and हृदयादिन्यासः

One may be left wondering where and how to embark on Study of गीता. In some books on Gita one finds

अथ करन्यासः

ॐ

1. अस्य श्रीमद्भगवद्गीतामालामन्त्रस्य भगवान्वेदव्यासऋषिः ।
2. अनुष्टुप् छन्दः ।
3. श्रीकृष्णः परमात्मा देवता ।
4. अशौच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे इति बीजम् ।
5. सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज इति शक्तिः ।
6. अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुच इति कीलकम् ।
7. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक इत्यङ्गुष्ठाभ्यां नमः ।
8. न चैनं क्लेदयन्त्यापो न शोषयति मारुतः इति तर्जनीभ्यां नमः ।
9. अच्छेद्योयमदाहयोयमक्लेद्योशोष्य एव च इति मध्यमाभ्यां नमः ।
10. नित्यः सर्वगतः स्थाणुरचलोयं सनातन इत्यनामिकाभ्यां नमः ।
11. पश्य मे पार्थरूपाणि शतशोथ सहस्रश इति कनिष्ठिकाभ्यां नमः ।
12. नानाविधानि दिव्यानि नानावर्णाकृतीनि च इति
करतलकरपृष्ठाभ्यां नमः ॥

इति करन्यासः ॥

The mention श्रीमद्भगवद्गीतामालामन्त्रः gives to recitation of श्रीमद्भगवद्गीता the status of a meditative rosary chant मालामन्त्रः. There is also sort of the standard pronouncements of the ऋषिः छन्दः देवता बीजम् शक्तिः कीलकम् of a मन्त्रः. One finds such pronouncements even at the beginning of many स्तोत्राणि and सूक्तानि. In respect of श्रीमद्भगवद्गीतामालामन्त्रः the pronouncements are

- ऋषिः - भगवान्वेदव्यासः
- छन्दः - अनुष्टुभ्
- देवता - श्रीकृष्णः परमात्मा
- बीजम् - अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे (२-११ क)
- शक्तिः - सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज (१८-६६ क)
- कीलकम् - अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः (१८-६६ ख)

Wow ! All these are so very appropriate, well chosen pronouncements !

Since this is करन्यासः to attain meditative focus there are select quotes to be recited when resigning to obeisances

- the two thumbs अङ्गुष्ठाभ्यां नमः - by the quote नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः (२-२३ क)
- the two index fingers तर्जनीभ्यां नमः - by the quote न चैनं क्लेदयन्त्यापो न शोषयति मारुतः (२-२३ ख)
- the two middle fingers मध्यमाभ्यां नमः - by the quote अच्छेद्योयमदाहयोयमक्लेद्योशोष्य एव च (२-२४ क)
- the two ring fingers अनामिकाभ्यां नमः - by the quote नित्यः सर्वगतः स्थाणुरचलोयं सनातन (२-२४ ख)
- the two pinkies कनिष्ठिकाभ्यां नमः - by the quote पश्य मे पार्थरूपाणि शतशोथ सहस्रशः (११-५ क)
- the two palms and the two backs of palms करतलकरपृष्ठाभ्यां नमः - by the quote नानाविधानि दिव्यानि नानावर्णाकृतीनि च (११-५ ख)

This is followed by

हृदयादिन्यासः

1. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक इति हृदयाय नमः ।
 2. न चैनं क्लेदयन्त्यापो न शोषयति मारुतः इति शिरसे स्वाहा ।
 3. अच्छेद्योयमदाहयोयमक्लेद्योशोष्य एव च इति शिखायै वषट् ।
 4. नित्यः सर्वगतः स्थाणुरचलोयं सनातन इति कवचाय हुम् ।
 5. पश्य मे पार्थरूपाणि शतशोथ सहस्रश इति नेत्रत्रयाय वौषट् ।
 6. नानाविधानि दिव्यानि नानावर्णाकृतीनि च इति अस्त्राय फट् ।
- इति श्रीकृष्णप्रीत्यर्थं पाठे विनियोगः ।

The मन्त्राः in this हृदयादिन्यासः are also obeisances connoted by the words नमः स्वाहा वषट् हुम् वौषट् फट्. As can be seen, they are all preceded by words in चतुर्थी विभक्तिः हृदयाय, शिरसे, शिखायै, कवचाय, नेत्रत्रयाय, अस्त्राय. In Sanskrit grammar चतुर्थी विभक्तिः connotes सम्प्रदानम् offering, submission. The word नेत्रत्रयाय is particularly interesting because नेत्रत्रयः meaning the one with three eyes is an epithet of शिवः. The words हृदयाय, शिरसे, शिखायै, कवचाय are invocations that the Supreme may occupy these places and faculties of the body and may these themselves then become the deities to whom the obeisances are offered by chanting respective quotes as मन्त्राः.

These करन्यासः and हृदयादिन्यासः do have a ritualistic fervour. But it may also be acknowledged and granted that the ritualistic fervour would bring the mind to a state of solemnity, which is not only good, but, maybe, essential to resolve oneself to the recitation पाठे विनियोगः so that श्रीकृष्णः be pleased प्रीत्यर्थं and grace his blessings.

शुभमस्तु !
-o-O-o-

॥ हरिः ॐ ॥

गीताप्रास्ताविकम् Prefatory to the Study of गीता
This is some self-same study, say, loud thinking by
S. L. Abhyankar

=====

Part 4 - गीताध्यानश्लोकः

Truly speaking Gita is not a stand-alone literary work. It is an extract of eighteen chapters from twenty fifth to forty second in भीष्मपर्व in the epic महाभारतम्. But over thousands of years it has been acknowledged as that extract, which is worthy of a study of it as a stand-alone literary work. In the following गीताध्यानश्लोकः this extract is addressed as अम्ब Oh mother ! This गीताध्यानश्लोकः merits a detailed study.

Rather, one may start study of Gita and Sanskrit together with the study of this गीताध्यानश्लोकः itself.

गीताध्यानश्लोकः

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम् ।
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् ।
अम्ब त्वामनुसंदधामि भगवद्गीते भवद्वेषिणीम् ॥

पदच्छेदैः - ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम् व्यासेन
ग्रथितां पुराणमुनिना मध्येमहाभारतम् अद्वैतामृतवर्षिणीम्
(अ-द्वैत-अ-मृत-वर्षिणीम्) भगवतीम् अष्टादशाध्यायिनीम्
(अष्टादश-अध्यायिनीम्) अम्ब त्वाम् अनुसंदधामि भगवद्गीते
(भगवत्-गीते) भवद्वेषिणीम् (भवत्-वेषिणीम्)

अन्वयाः -

1. ॐ - Blissful invocation
2. अम्ब भगवद्गीते - Oh mother, you, the song, sung by भगवान्
3. भगवता नारायणेन स्वयं पार्थाय प्रतिबोधिताम् - an advice rendered to पार्थ by भगवान् नारायण Himself

4. पुराणमुनिना व्यासेन मध्येमहाभारतम् ग्रथिताम् - composed by Sage व्यास within his epic महाभारतम्
5. अद्वैतामृतवर्षिणीम् - showering the nectar of end of all dilemmas
6. भगवतीम् - the entire composition is glorious
7. अष्टादशाध्यायिनीम् - having eighteen chapters
8. भवद्वेषिणीम् - encompassing the entire living world
9. त्वाम् - you
10. अनुसंदधामि - I shall comprehend and follow

शब्दशः अभ्यासः

(१) ॐ - In Apte's dictionary "*ind.*

1 The sacred syllable *om*, uttered as a holy exclamation at the beginning and end of a reading of the Vedas, or previous to the commencement of a prayer or sacred work.

-2 As a particle it implies (a) solemn affirmation and respectful assent (so be it, amen !); (b) assent or acceptance (yes, all right); ओमित्युच्यताममात्यः Māl.6; ओमित्युक्तवतोऽथ शार्ङ्गिण इति Śi. 1.75; द्वितीयश्चेदोमिति ब्रूमः S. D.1; (c) command; (d) auspiciousness; (e) removal or warding off.

-3 Brahman. [This word first appears in the Upaniṣads as a mystic monosyllable, and is regarded as the object of the most profound religious meditation. In the Maṇḍūkya Upaniṣad it is said that this syllable is all what has been, that which is and is to be; that all is *om*, only *om*.

Literally analysed, *om* is taken to be made up of three letters or quarters;

the letter *a* is Vaiśvānara, the spirit of waking souls in the waking world;

u is Taijasa, the spirit of dreaming souls in the world of dreams; and

m is Prajñā, the spirit of sleeping and undreaming souls; and the whole *om* is said to be unknowable, unspeakable, into which the

whole world passes away, blessed above duality; (for further account see *Gough's Upaniṣads* pp.69-73).

In later times *om* came to be used as a mystic name for the Hindu triad, representing the union of the three gods *a* (Viṣṇu), *u* (Śiva), and *m* (Brahmā). It is usually called *Pranava* or *Ekakṣaram*; cf. अकारो विष्णुरुद्दिष्ट उकारस्तु महेश्वरः । मकारेणोच्यते ब्रह्मा प्रणवेन त्रयो मताः ॥”

(२) अम्ब - In Apte's dictionary “अम्बा [अम्ब-घञ्] (Voc. अम्बे Ved.; अम्ब in later Sanskrit) 1 A mother; also used as an affectionate or respectful mode of address; 'good woman', 'good mother'; किमम्बाभिः प्रेषितः; अम्बानां कार्यं निर्वर्तय Ś.2; कृताञ्जलिस्तत्र यदम्ब सत्यात् R.14.16.”

(३) भगवद्गीते - सम्बोधनैकवचनम् of भगवद्गीता

- भगवता गीता इति भगवद्गीता (तृतीया-तत्पुरुषः)
- भगवता - भगवत् इति विशेषणम् । अत्र पुं. तृतीयैकवचनम् ।
 - भगवत् is भग+वत्
 - भगः = splendour, considered to be six types ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीङ्गना ॥
 - भगवत् = one having the six types of splendours
- गीता - गौ (1 प.) तस्य क्त-कृदन्तम् गीत । अत्र स्त्री. प्रथमैकवचनम् ।

(४) नारायणेन - तृतीयैकवचनम् of नारायण

- In शब्दकल्पद्रुमः ⇒ नारायणः, पुं, (नारा जलं अयनं स्थानं यस्य ।अय गतौ + भावे ल्युट् । सर्व्वं गत्यर्थाः प्राप्त्यर्थाश्च इति नियमात् नारस्य ज्ञानस्य मुक्तेर्व अयनं प्राप्तिर्यस्मात् इति वा । “नराणां समूहो नारं तत्रायनं स्थानं यस्य नारायणः रेफात्परनकारस्य णत्वविधानात् सर्व्वप्राणिबुद्धि-गुहानिवासाच्छुद्धचैतन्यमित्यर्थः ।” इति शङ्कर-विजये नवमप्रकरणम् ।) विष्णुः । तस्य चत्वारो व्यूहाः । वासुदेवसङ्कर्षणप्रद्युम्नानिरुद्धाख्याः । इति महाभारतम् ॥ वेदान्तमते । शुद्धान्त-र्यामिसूत्रविराडाख्याः ॥ तन्नामव्युत्पत्तिर्यथा, “सारूप्यमुक्तिवचनो नारेति च विदुर्बुधाः । यो देवोऽप्ययनं तस्य स च नारायणः स्मृतः ॥ नाराश्च कृतपापाश्चाप्ययनं गमनं स्मृतम् । यतो

हि गमनं तेषां सोऽयं नारायणः स्मृतः ॥ नारञ्च मोक्षणं पुण्यमयनं
 ज्ञानमीप्सितम् । तयोर्ज्ञानं भवेद्यस्मात् सोऽयं नारायणः स्मृतः ॥”
 इति ब्रह्मवैवर्ते श्रीकृष्णजन्मखण्डे १०९ अः ॥ “आपो नारा इति प्रोक्ता
 आपो वै नरसूनवः । अयनं तस्य ताः पूर्बं तेन नारायणः स्मृतः ॥” इति
 विष्णुपुराणम् ॥ यद्वा । “नाराजातानि तत्त्वानि नाराणीति विदुर्बुधाः ।
 तान्येव चायनं तस्य तेन नारायणः स्मृतः ॥” तथा । “यच्च
 किञ्चिज्जगत् सर्वं दृश्यते श्रूयतेऽपि वा । अन्तर्बहिश्च तत् सर्वं
 व्याप्य नारायणः स्थितः ॥” तथा । “प्रकृतेः पर एवान्यः स नरः
 पञ्चविंशकः । तस्येमानि च भूतानि नाराणीति प्रचक्षते ॥ तेषामप्ययनं
 यस्मात्तस्मान्नारायणः स्मृतः ॥” क्वचिन्मन्वन्तरे
 नरनामऋषेरपत्यतां गतः इति नारायणः ॥ इत्यमरटीकायां भरतः ॥ *
 ॥ (“नराणामयनाच्चापि ततो नारायणः स्मृतः ॥” इति महाभारते । ५ ।
 ७० । १० ॥) अस्य स्वरूपो यथा, -- “श्रीकृष्णश्च द्विधारूपो द्विभुजश्च
 चतुर्भुजः । चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः स्वयम् ॥

(५) स्वयम् - In Apte's dictionary <ind. 1 Oneself -2 Spontaneously, of one's own accord>

(६) पार्थाय - चतुर्थ्यैकवचनम् of पार्थ

- पार्थः [पृथायाः अपत्यम् अण्] 1 A metonymic of all Pāṇḍavas; सर्वेषामेव पार्थानां फाल्गुनो बलवत्तरः Mb.7.158.8; but especially of Arjuna

(७) प्रतिबोधिताम् - द्वितीयैकवचनम् of प्रतिबोधिता

- प्रतिबोधिता - प्रति+बुध् (4 Ā. 1 To wake, wake up, awaken; -Caus. 1 To awaken, rouse from sleep -2 To inform, make known, acquaint with, communicate with) तस्य णिचः क्त-कृदन्तम् प्रतिबोधित । अत्र स्त्री ।

(८) पुराणमुनिना - तृतीयैकवचनम् of पुराणमुनि

- पुराणः मुनिः इति पुराणमुनिः (कर्मधारयः) OR
- पुराणानां मुनिः इति पुराणमुनिः (षष्ठी-तत्पुरुषः)
- पुराण a. (-णा, -णी f.) [पुरा नवम् Nir.] 1 Old, ancient, belonging to olden times
- पुराणम् 1 A past event or occurrence. -2 tale of the past, legend, ancient or legendary history. -3 N. of certain

well-known sacred works; these are 18; these are supposed to have been composed by Vyāsa, and contain the whole body of Hindu mythology. A Purāṇa treats of five topics (or लक्षणानि), and is hence often called पञ्चलक्षण; सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

- मुनिः [मन्-इन् उच्च Uṇ.4.122] 1 A sage, a holy man, saint, devotee, an ascetic; मुनीनामप्यहं व्यासः Bg.1. 37; दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ 2.56;

(९) व्यासेन - तृतीयैकवचनम् of व्यास

- <व्यासः 1 Distribution, separation into parts. -2 Dissolution or analysis of a compound. -3 Severalty, distinction. -4 Diffusion, extension; तस्यैव व्यासमिच्छामि ज्ञातुं ते भगवन् यथा Bhāg.6.4.2. -5 Width, breadth. -6 The diameter of a circle. -7 A fault in pronunciation. -8 Arrangement, compilation. -9 An arranger, a compiler; द्वैपायनोऽस्मि व्यासानां कवीनां काव्य आत्मवान् Bhāg. 11.16.28. -1 N. of a celebrated sage. [He was the son of the sage Parāśara by Satyavatī (born before her marriage with Śantanu q. v.); but he retired to the wilderness as soon as he was born, and there led the life of a hermit, practising the most rigid austerities until he was called by his mother Satyavatī to beget sons on the widows of her son Vichitravīrya. He was thus the father of Pāṇḍu and Dhṛitarāṣṭra and also of Vidura; q. q. v. v. He was at first called 'Kṛiṣṇadvaipāyana' from his dark complexion and from his having been brought forth by Satyavatī on a Dvīpa or island; but he afterwards came to be called Vyāsa or 'the arranger,' as he was supposed to have arranged the Vedas in their present form; विव्यास वेदान् यस्मात् स तस्माद् व्यास इति स्मृतः cf. also जातः स यमुनद्वीपे द्वैपायन इति स्मृतः । व्यस्य वेदान् समस्ताश्च व्यासतामगमद्विभुः ॥ Bm.1.214. He is

believed to be the author of the great epic, the Mahābhārata, which he is said to have composed with Gaṇapati for his scribe. The eighteen Purāṇas, as also the Brahma-sūtras and several other works are also ascribed to him. He is one of the seven *chirajeevins* or deathless persons; cf. चिरजीविन्.]>

(१०) मध्येमहाभारतम् - अव्ययीभाव-समासः See “(d) मध्ये -2” below.

- मध्य *a.* [मन्-यत् नस्य धः Tv.] 1 Middle, central, being in the middle or centre; -मध्यम् [The acc., instr., abl. and loc. singulars of मध्य are used adverbially. (a) मध्यम् into the midst of, into. (b) मध्येन through or between. (c) मध्यात् out of, from among, from the midst (with gen.); तेषां मध्यात् काकः प्रोवाच Pt.1. (d) मध्ये 1 in the middle, between, among, in the midst -2 in, into, within, inside, oft. as the first member of adverbial compounds; e. g. मध्येगङ्गम् into the Ganges; मध्येजठरम् in the belly; Bv.1.61; मध्येनगरम् inside the city
- महाभारतम् - नपुं. प्रथमैकवचनम्/द्वितीयैकवचनम् वा of महाभारत
 - महत् भारतम् इति महाभारतम् (कर्मधारयः)
 - महत् <*a.* [मह-अति] (compar. महीयस्; superl. महिष्ठ; nom. महान्, महान्तौ, महान्तः; acc. pl. महतः) 1 Great, big, large, huge, vast; महान् सिंहः, व्याघ्रः &c. -2 Ample, copious, abundant, many, numerous; महाजनः, महान् द्रव्यराशिः. -3 Long, extended, extensive; महान्तौ बाहू यस्य स महाबाहुः; so महती कथा,>
 - <महा The substitute of महत् at the beginning of Karmadhāraya and Bahuvrīhi compounds, and also at the beginning of some other irregular words. (Note : The number of compounds of which महा is the first member is very large, and may be multiplied *ad infinitum*. The more important of them, or such as have peculiar significations, are given below.) -भारतम् N. of the celebrated epic which describes the rivalries and

contests of the sons of Dhṛitarāṣṭra and Pāṇḍu. (It consists of 18 *Parvans* or books, and is said to be the composition of Vyāsa; cf. the word भारत also); महत्त्वाद्भारतत्वाच्च महाभारतमुच्यते>

- भारतम् <भारत *a.* (-ती *f.*) [भरतस्येदम्, भारतान् भरतवंश्यानधिकृत्य कृतो ग्रन्थः अण्] Belonging to or descended from Bharata. -तः 1 A descendant of Bharata; (such as विदुर; सञ्जातहर्षो मुनिमाह भारतः Mb.3.2.8; also धृतराष्ट्र, अर्जुन in Bg.). -2 An inhabitant of *Bharatavarṣa* or India. -3 An actor, -4 An epithet of the sun shining on the south of Meru. -5 Fire. -तम् 1 India, the country of Bharata; एतदूढगुरुभार भारतं वर्षमद्य मम वर्तते वशे Śi.14.5. -2 N. of the most celebrated epic poem in Sanskrit which gives the history of the descendants of Bharata with innumerable episodes. (It is attributed to Vyāsa or कृष्णद्वैपायन, but the work, as we have it at present, is evidently the production of many hands); श्रवणाञ्जलिपुटपेयं विरचितवान् भारताख्यममृतं यः । तमहमरागमकृष्णं कृष्णद्वैपायनं वन्दे ॥ Ve.1.4; व्यासगिरां निर्यासं सारं विश्वस्य भारतं वन्दे । भूषणतयैव संज्ञां यदङ्कितां भारती वहति ॥ Āryā. S.31. >

(११) ग्रथिताम् - द्वितीयैकवचनम् of ग्रथिता

- ग्रथिता - ग्रन्थ् <1, 9 P., 1 U., 1 Ā. (ग्रन्थति, ग्रथ्नाति, ग्रन्थयति, also ग्रथति, ग्रथते) 1 To fasten, tie or string together; ग्रन्थित्वेव स्थितं रुचः Bk.7.15; स्रजो ग्रथयते &c. -2 To arrange, class together, connect in a regular series. -3 To wind round. -4 To write, compose> तस्य क्त-कृदन्तम् ग्रथित । अत्र स्त्री. ग्रथिता ।
- <ग्रथित p. p. [ग्रन्थ् संदर्भे क्त नलोपः] 1 Strung or tied together. -2 Composed>

(१२) अद्वैतामृतवर्षिणीम् - द्वितीयैकवचनम् of अद्वैतामृतवर्षिणी

- अद्वैतामृतवर्षिणीम् (अ-द्वैत-अ-मृत-वर्षिणीम्)

- न द्वैतम् इति अद्वैतम् (नञ्-तत्पुरुषः) अथवा
 - न द्वैतम् यस्मात्/यस्य/यस्मिन् तत् अद्वैतम् (पञ्चमी/षष्ठी/सप्तमी-अन्वितः नञ्-बहुव्रीहिः) By this analysis अद्वैतम् is such knowledge or such state of knowledge, by which all dualities will vanish, will not have any effect. The person will have no dilemmas. He will have attained a state of equanimity unto सुखदुःखे happiness or sorrow, लाभालाभौ gain or loss, जयाजयौ victory or defeat, good or bad, right or wrong, कार्याकार्ये doable or undoable नानवाप्तमवाप्तव्यम् not obtained nor, yet to be obtained.
 - द्वैतम् <[द्विधा इतं द्वितं तस्य भावः स्वार्थे अण्] 1 Duality. -2 Dualism in philosophy, the assertion of two distinct principles, such as the maintenance of the doctrine that, spirit and matter, Brahman and the Universe, or the Individual and the Supreme Soul, are different from each other; cf. अद्वैतः किं शास्त्रं श्रवणेन यस्य गलति द्वैतान्धकारोत्करः Bv.1.86.>
 - अद्वैतम् <अद्वैत a. [न. ब.] 1 Not dual; of one or uniform nature, equable, unchanging; °तं सुखदुःखयोः U.1.39.>
- अमृत - न मृतम् इति अमृतम् (नञ्-तत्पुरुषः) अथवा न मृतम् येन तत् अमृतम् (नञ्-बहुव्रीहिः)
 - <अमृत a. 1 Not dead; अमृते जारजः कुण्डः Ak. -2 Immortal; अपाम सोममृता अभूम Rv.8.48.3; U.1.1. ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च Bg.14.27. -3 Imperishable, Indestructible, eternal. -4 Causing immortality.>
 - -अमृतम् 1 (a) Immortality, imperishable state; न मृत्युरासीदमृतं न तर्हि Rv.1.129.2; Ms.22.85. (b) Final beatitude, absolution; तपसा किल्बिषं हन्ति विद्ययामृतमश्रुते Ms.12.14; स श्रिये चामृताय च Ak. -2 The collective body of immortals. -3 (a) The world of immortality, Paradise, Heaven; the power of eternity,

immortal light, eternity. -4 Nectar of immortality, ambrosia, beverage of the gods (opp. विष) supposed to be churned out of the ocean

- अद्वैतामृतम् - द्वितीयैकवचनम् of अद्वैतामृत
 - अद्वैतम् एव अमृतम् (अथवा) अद्वैतम् अमृतम् इव इति अद्वैतामृतम् (कर्मधारयः)
- वर्षिणीम् - द्वितीयैकवचनम् of वर्षिणी
 - वर्षिणी - वर्ष (1 आ. स्नेहने) इति धातुः । तस्मात् वर्षणम् अस्य अस्तीति वर्षिन् पुं. । स्त्री. वर्षिणी raining, showering ।
- अद्वैतामृतवर्षिणी = she, who showers the nectar of transcendence of all dualities and dilemmas

(१३) भगवतीम् - द्वितीयैकवचनम् of भगवती । स्त्री. of भगवत् (see भगवता at (३) above.

(१४) अष्टादशाध्यायिनीम् - द्वितीयैकवचनम् of अष्टादशाध्यायिनी

- अष्टादशाध्यायिनी - अष्टादश अध्यायाः अस्यामिति अष्टादशाध्यायिनी having eighteen chapters
- अध्यायः <A lesson, lecture; अधीयते\$स्मिन् अध्यायः P.III.3.122; so स्वाध्यायो\$ध्येतव्यः. -4 A chapter, a large division of a work, such as of the Rāmāyaṇa, Mahābhārata, Manu- smṛiti, Pāṇini's Sūtras &c. The following are some of the names used by Sanskrit writers to denote chapters or divisions of works :--सर्गो वर्गः परिच्छेदोद्घाताध्यायाङ्कसंग्रहाः । उच्छ्वासः परिवर्तश्च पटलः काण्डमाननम् । स्थानं प्रकरणं चैव पर्वोऽल्लासाह्निकानि च । स्कन्धांशौ तु पुराणादौ प्रायशः परिकीर्तितौ ॥>

(१५) भवद्वेषिणीम् - द्वितीयैकवचनम् of भवद्वेषिणी

- भवति वेषणम् अस्याः इति भवद्वेषिणी
- भवति - सप्तम्येकवचनम् of भवत् <a. (-न्ती f.) 1 Being, becoming, happening. -2 Present; समतीतं च भवच्च भावि च R.8.78. > the living world
- वेषणम् Occupation, possession. Note वेशः [विश्-घञ्] 1 Entrance. -2 Ingress, access. -3 A house, dwelling; न

वेशमाचक्रमुरस्य नीत्या Bu. Ch. 1.3. -4 -5 Dress, apparel
(also written वेष in this sense)

- भवद्वेषिणी - she, who occupies or is dressed by the entire living world; she who is relevant to the entire living world, anytime, all the time; one that is eternally valid and benevolent.

(१६) त्वाम् - द्वितीयैकवचनम् of युष्मद् सर्वनाम

(१७) अनुसंदधामि - अनु+सम्+धा (3 उ.) To follow, go after, attend |
तस्य लटि (वर्तमानकाले) उत्तमपुरुषैकवचनम् |

छन्दोविश्लेषणम् -

पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम् | (१९ अक्षराणि)
(२-२-२) (१-१-२-)(१-२ १)(-१-१-२) (२-२-१)(-२-२ १)(-२ इति मात्राः
म, स, ज, स, त, त, ग - गणाः

The pattern of १९ अक्षराणि, मात्राः and in turn म, स, ज, स, त, त, ग - गणाः can be verified in the three remaining lines also.

व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् |
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् |
अम्ब त्वामनुसंदधामि भगवद्गीते भवद्वेषिणीम् ||

शार्दूलविक्रीडितम् इति वृत्तमत्र |

Notes टिप्पण्यः

1. In शब्दशः अभ्यासः I copy-pasted most of the information obtained from धातुपाठः, Apte's dictionary and शब्दकल्पद्रुमः. The information is certainly rich, very engaging and enjoyable. It merits to be revisited time and again. It would be good to memorize and recite this verse of गीताध्यानम् at the beginning of every session of study of गीता.
2. One beautiful aspect of the verse is that the poet addresses श्रीमद्भगवद्गीता as भगवती and अम्ब. Both the words are so respectful and yet affectionate.
3. Also त्वाम् अनुसंदधामि is a promise to follow her diktat. This verse of गीताध्यानम् is in a way an oath, of conducting one's life, by fully comprehending the advice.

4. Although श्रीमद्भगवद्गीता was पार्थाय प्रतिबोधिता, the advice is for each one of us, and can help resolve every dilemma, which we may face at different times in our life.

**There is a YouTube video of this. See
<https://youtu.be/nRyLMAm afgU>**

**शुभमस्तु !
-o-O-o-**

॥ हरिः ॐ ॥

गीताप्रास्ताविकम् Prefatory to the Study of गीता
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=====

Part 5 - मंगलाचरणम्

Most commentaries even by the learned start with the solemn humility of offering respects to the deity कृष्णः to the original author व्यासः to the main work महाभारतम्. All this is called as मंगलाचरणम् (मंगलम् आचरणम् pious conduct). The श्लोकाः which are popularly recited as मंगलाचरणम् when starting study and/or recitation of गीता are -

नमोऽस्तु ते व्यास विशालबुद्धे
फुल्लारविन्दाय तपत्रनेत्र ।
येन त्वया भारततैलपूर्णः
प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥

Here नमोऽस्तु ते व्यास means व्यास ते नमः अस्तु may obeisances be unto you, who is विशालबुद्धे has great intellect, who has eyes नेत्र spread out फुल्ल like the leaves पत्र of a lotus अरविन्द in full bloom आयत. You are the one who lighted प्रज्वालितः the lamp प्रदीपः of knowledge ज्ञानमयः amply filled पूर्णः with the oil तैल of the epic भारत.

There are 11 letters in each quarter. This is in उपजाति छन्दः

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Here कृष्णाय नमः obeisances to कृष्णः who is eulogized with the adjectives प्रपन्नपारिजाताय one who bears out everything that befalls तोत्रवेत्रैकपाणये one who holds in one hand एकपाणि the all-controlling goad तोत्र and the flute वेत्र who has the facial मुद्रा of ज्ञान knowledge and one who milches दुह the nectar अमृत of गीता.

There are 8 letters in each quarter. This is in अनुष्टुप् छन्दः

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ४ ॥

Here कृष्णं वन्दे means obeisances to कृष्णः who is eulogized with the adjectives वसुदेवसुत son of वसुदेव, who is देव God himself, who vanquished मर्दन of कंस and चाणूर and the like, who gave utmost joy परमानन्द to देवकी his mother, who is जगद्गुरु teacher for all the world.

There are 8 letters in each quarter. This is in अनुष्टुप् छन्दः

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ५ ॥

This again is a eulogy of केशवः the कैवर्तकः boatman, by whose help and guidance पाण्डवाः went across उत्तीर्णा the stormy river of battle रणनदी, which had

- भीष्मद्रोण as तट river-banks
- जयद्रथ as the जल stormy waters,
- people from गान्धार as the नीलोत्पल blue lotuses, lotuses which are not bright and white, people of unclean, vicious minds
- शल्य as the ग्राह partaker
- कृपेण with कृपः as वहनी fluid force
- कर्णेन with कर्णः as the वेलाकुला anxiety of time
- अश्वत्थामविकर्णघोरमकरा with अश्वत्थाम and विकर्णः as the घोरमकरा ferocious alligators
- दुर्योधनावर्तिनी with दुर्योधनः and his kith and kin as the swirling ponds

There are 19 letters in each quarter. This is in शार्दूलविक्रीडितम् छन्दः

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥ ६ ॥

This श्लोकः is my favourite for its awesome poetic beauty. It likens the epic भारत the

1. पाराशर्यवचः authorship वचः of पाराशर
2. सरोजममलं spotless अमलं lotus सरोजम्
3. गीतार्थगन्धोत्कटं laden with उत्कटं fragrance गन्धः of गीतार्थः
4. नानाख्यानककेसरं having innumerable केसर filaments of नाना very many आख्यानक episodes and intertwined events
5. हरिकथासम्बोधनाबोधितम् putting forth आबोधितम् the essence of deliverance सम्बोधनम् by हरिः Himself also by his biography हरिकथा
6. The nectar of which lotus is merrily मुदा extracted again and again पेपीयमानं day in day out अहरहः by षट्पदैः the honeybees i.e. the सज्जनाः in the world लोके
7. May such lotus पङ्कजं as the epic भारत be भूयात् remover प्रध्वंसि of the मलः of कलिः and for our नः benevolence श्रेयसे

There are 19 letters in each quarter. This is in शार्दूलविक्रीडितम् छन्दः

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ७ ॥

Here also अहं वन्दे I pay respects to तम् परमानन्द bliss-bestowing माधवम् whose grace यत्कृपा

- would make करोति a dumb मूकं to be talkative वाचालम्
- Would give strength to a lame पङ्गुं such that he would climb लङ्घयते a mountain गिरिम्

There are 8 letters in each quarter. This is in अनुष्टुप् छन्दः

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं

विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

Here विष्णुं वन्दे I pay respects to विष्णु: He who pervades the universe who

- शान्ताकार has put at rest all forms
- भुजगशयन sleeps on a serpent
- पद्मनाभ has a lotus emanating from his navel
- सुरेश is commandant of all Gods
- विश्वाधार supports the universe
- गगनसदृश expansive as the sky
- मेघवर्ण has the hue of a cloud, eager to quench the thirsts
- शुभाङ्ग is benevolence personified
- लक्ष्मीकान्त is splendorous
- कमलनयन has lotus-like eyes
- योगिभिर्ध्यानगम्य meditated upon by the योगिनः
- भवभयहरं is remover of fear of life's travails
- सर्वलोकैकनाथ is the one and only savior and Supreme of all worlds

There are 17 letters in each quarter. This is in मन्दाक्रान्ता-छन्दः

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ८ ॥

Here तस्मै देवाय नमः obeisances be to that God

- यं whom the ensemble of ब्रह्मा वरुण इन्द्र रुद्र मरुतः praise स्तुन्वन्ति with दिव्यैः esoteric स्तवैः eulogies
- यं whom सामगाः hymn-singers गायन्ति sing वेदैः Vedic chants replete with साङ्ग basic texts पद implicit words क्रम syntactical sequences उपनिषद् the philosophical undertones

- यं whom योगिनः see eye to eye पश्यन्ति when meditating
ध्यानावस्थिततद्गतेन मनसा on Him
- यस्य whose अन्तं innate truth न विदुः is not known even to
सुरासुरगणाः the Gods and Demons who are said to be capable
of transcending invisibility.

There are 19 letters in each quarter. This is in शार्दूलविक्रीडितम्
छन्दः

शुभमस्तु !
-o-O-o-

॥ हरिः ॐ ॥

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Part 6 - नमनवाक्यम् - ॐ श्रीपरमात्मने नमः
Although all श्लोकाः of मंगलाचरणम् have obeisances, ॐ
श्रीपरमात्मने नमः is a unique नमनवाक्यम् of गीता.

Actually in गीता rather in श्रीमद्भगवद्गीता there is श्रीकृष्णभगवान् an integral part of it. But in the नमनवाक्यम् - ॐ श्रीपरमात्मने नमः obeisances are offered to श्रीपरमात्मा. Is it so, to suggest that study of गीता should be to understand what श्रीपरमात्मा is ? गुरुदेव रानडे seems to have thoughtfully chosen the title of his book as “Gita as the philosophy of God-realization”.

One may also consider that श्रीपरमात्मा is not a distinct entity but is rather श्रीपरमात्मतत्त्वम् a fundamental principle pervading the entire universe. This brings to mind a beautiful प्रातःस्मरणस्तोत्रम् by आदिशङ्कराचार्यः The first श्लोकः is ⇒

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वम् ।
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यम् ।
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥

Note प्रातः in the early morning, rather, when it is dawn स्मरामि I recall आत्मतत्त्वम् which reverberates in my heart हृदि संस्फुरत्, which is सच्चित्सुखं the ultimate bliss, which is परमहंसगतिं the gateway, the royal highway to तुरीयम् the fourth state of consciousness. I am अहं that तत् निष्कलं steadfast ब्रह्म, which यत् always नित्यम् denounces अवैति the three states स्वप्न-जागर-सुषुप्ति. So अहं न च I am not भूतसङ्घः a mere conglomeration of elements.

Understanding आत्मतत्त्वम् seems to be a matter of spiritual experience, right ? Maybe, study of Gita is that spiritual journey.

The नमनवाक्यम् - ॐ श्रीपरमात्मने नमः offers obeisances that, may that spiritual journey be elevating.

**शुभमस्तु !
-o-O-o-**

॥ हरिः ॐ ॥

गीताप्रास्ताविकम् Prefatory to the Study of गीता
This is some self-same study, say, loud thinking by
S. L. Abhyankar

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Part 7 - गीताख्यप्रसङ्गः and अनुक्रमणिका of गीताध्यायाः

Note गीताख्यप्रसङ्गः (गीता इति आख्यम् यस्य सः प्रसङ्गः) the प्रसङ्गः the instance गीता इति आख्यम् यस्य known as गीता. As is well known, the armies of कौरवाः and पाण्डवाः had descended on to the battle ground to decide who between कौरवाः and पाण्डवाः should take over the rule of the kingdom of कुरुवंशः which had its capital at हस्तिनापुरम्.

1. The incumbent ruler धृतराष्ट्रः was blind by birth and had grown old.
2. He was himself instated to the throne, not by any eligibility of his own, but when the previous ruler, his own brother पाण्डु had retired to the forests due to a curse.
3. धृतराष्ट्रः had assigned युधिष्ठिरः the eldest among कौरवाः and पाण्डवाः to be the King's representative at the annual Royal ceremony at Varnavrat. दुर्योधनः saw this to be the foreboding of naming युधिष्ठिरः to be the heir to the throne. दुर्योधनः the eldest of the hundred sons of धृतराष्ट्रः considered that he was the rightful heir to the throne, being the son of the incumbent ruler. He resorted to all means, fair and foul, mostly to foul means to eliminate पाण्डवाः. So दुर्योधनः got the architect Purochana to build a house of wax. The scheme was to burn the पाण्डवाः live. The पाण्डवाः escaped the house of wax but roamed incognito and returned to the palace when things were safe.
4. Later धृतराष्ट्रः had offered a forest land to युधिष्ठिरः. There युधिष्ठिरः along with his four brothers made the forest land

into a flourishing habitat and had set up a capital at इन्द्रप्रस्थः thus proving his skills of administration and his eligibility to be the heir to the throne. The palace at इन्द्रप्रस्थः was built by the celestial architect मायः. दुर्योधनः on a visit to इन्द्रप्रस्थः stepped into a room seemingly having flooring of designer tiles. Actually it was a pool of water, which looked like flooring. दुर्योधनः fell down into the pool. द्रौपदी wife of पाण्डवाः passed a derogatory remark “son of a blind father also seems to be blind. This was an unsavory insult,

5. दुर्योधनः invited युधिष्ठिरः to a game of dice. शकुनिः maternal uncle of दुर्योधनः played with dice which would obey his command. पाण्डवाः lost the game badly losing everything which was put as stakes including द्रौपदी. She vehemently argued that putting her at stakes was unfair and improper. Although युधिष्ठिरः was her husband, he cannot be allowed to put her as stake. दुर्योधनः and his brothers tried to offend her dignity also. श्रीकृष्णः answered her prayers and cast a magic spell of unending cloth. Later धृतराष्ट्रः intervened and ordered the game to be played afresh. दुर्योधनः put forth the condition that the losers will resort to forest for twelve years and shall stay incognito for the thirteenth year. If the losers are somehow detected, they will undergo one more similar cycle. पाण्डवाः lost the new game also and spent the thirteen years as per the condition.
6. Even after पाण्डवाः successfully fulfilled the conditions of loss of the game of dice, दुर्योधनः was not willing to let पाण्डवाः return to the palace and the capital. He challenged पाण्डवाः that he will not give them even as much land as will stand on the point of a needle, unless and until he be defeated in a battle.
7. It was during this battle that when conches were blown to declare the beginning of the battle and accordingly the clash

of swords had commenced अर्जुनः requested his charioteer श्रीकृष्णः to take the chariot to the middle of the two armies. श्रीकृष्णः obliged. But suddenly on casting a glance at both the armies अर्जुनः happened to see only his kith and kin and no enemy. He was overcome with grief at the thought that fighting the battle meant being the killer of one's kith and kin and in turn a sinner. He was drained of any strength or urge to fight.

8. श्रीकृष्णः sort of cast a spell to hold all the fighting in a state of suspense and rendered this श्रीमद्भगवद्गीता to motivate अर्जुनः back to fight the battle.
9. श्रीमद्भगवद्गीता is a song, because श्रीकृष्णः lends his advice in a soft, soothing tone. श्रीमद्भगवद्गीता is a dialogue, not an argument.
10. श्रीमद्भगवद्गीता is a digest of the science and philosophy of motivation, which लोकमान्य टिळक calls as कर्मयोगशास्त्र.
11. श्रीमद्भगवद्गीता is a digest of the science of psychology and teaches how to keep one's cool in situations of turmoil, anguish, inability to make right decisions, of how to control the wavering mind.
12. The quote सर्वधर्मान्परित्यज्य in श्रीमद्भगवद्गीता १८-६६ is a diktat to rise above conventions धर्माः of interpersonal relations and adapt oneself to the situation at hand.
13. श्रीमद्भगवद्गीता is the elixir to cleanse one's character and prepare oneself for final beatification परमं श्रेयः.

The philosophy in श्रीमद्भगवद्गीता is laid out in eighteen chapters

1. अर्जुनविषादयोगो नाम प्रथमोऽध्यायः
2. सांख्ययोगो नाम द्वितीयोऽध्यायः
3. कर्मयोगो नाम तृतीयोऽध्यायः
4. ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः
5. कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः
6. आत्मसंयमयोगो नाम षष्ठोऽध्यायः

7. बुद्धियोगो नाम सप्तमोऽध्यायः
8. अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः
9. राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः
10. विभूतियोगो नाम दशमोऽध्यायः
11. विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः
12. भक्तियोगो नाम द्वादशोऽध्यायः
13. क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः
14. गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः
15. पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः
16. दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः
17. श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः
18. मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः

There is also a thought whether there is a sequential thought in these अष्टादश अध्यायाः. It merits appreciation that लोकमान्य टिळक thought it good to write a 42-pages long essay on अध्यायसंगतिः.

In my own deliberation, it once occurred that concern of अर्जुनः all along was परं श्रेयः final beatitude, not only for himself but for anyone and everyone and for society at large. This is evidenced by his mentions

1. न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१ ॥
2. यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे ... ॥ २-७ ॥ Note यच्छ्रेयः = यत् श्रेयः
3. तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

It is also logical to take that the pathway to परं श्रेयः final beatitude is

1. Cleanse the vices
2. Enrich virtuosity
3. Set the firm foundation of faith श्रद्धा in the divinity.
4. Nourish भक्तिः i.e. perseverant unflinching devotion

5. Achieve stability प्रतिष्ठिता प्रज्ञा which will not to be disturbed by any enticements, distractions, anxieties, desires, etc.
6. Good actions connoted as यज्ञाः तपांसि दानानि must be discharged -
7. Strive to be equanimous unto all creation
8. Seek the grace of the Supreme and submit everything to Him.

This in a way is अष्टांगयोगः for परं श्रेयः. These eight points can be studied in detail from the following portions in Gita ⇒

1. Cleanse the vices - See दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः especially (12) श्लोकाः 16-07 to 16-18 detail how vicious persons behave and in turn how one should not behave.
2. Enrich virtuosity - Virtues are sort of enumerated in (12-13 to 12-20), also in (13-7 to 13-11), (16-1, 2, 3) and in (18-42, 43, 44). There are some repetitions in these 19 श्लोकाः.
3. Set the firm foundation of faith श्रद्धा in the divinity - See श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः (28 श्लोकाः)
4. Nourish भक्तिः i.e. perseverant unflinching devotion - See भक्तियोगो नाम द्वादशोऽध्यायः (20 श्लोकाः). How to do meditation is also detailed in 6 श्लोकाः (06-10 to 06-15).
5. Achieve stability प्रतिष्ठिता प्रज्ञा which will not to be disturbed by any enticements, distractions, anxieties, desires, etc. - See 18 श्लोकाः (02-55 to 02-72)
6. Good actions connoted as यज्ञाः तपांसि दानानि
 - 6.1. The concept of यज्ञाः and their various modes are detailed in 7 श्लोकाः (04-24 to 04-30)
 - 6.2. various modes of तपांसि are detailed in (17-14, 15, 16)
 - 6.3. दानानि are detailed in (17-20, 21, 22)

7. Strive to be equanimous unto all creation - This has been advocated in many श्लोकाः particularly in 4 श्लोकाः (06-29 to 06-32).
8. Seek the grace of the Supreme and submit everything to Him - The quote मामेकं शरणं ब्रज in 18-66 is the diktat.

Although अष्टांगयोगः for परं श्रेयः can be taken to have been covered in these 114 श्लोकाः, a good student may benefit from study of all 700 श्लोकाः. More the merrier अधिकस्य अधिकं फलम् is the proverbial wisdom !

शुभमस्तु !
-o-O-o-

